

Liturgical Music

Here is the importance of singing from the GIRM : <http://uscgb.org/liturgy/current/GIRM.pdf>

The Importance of Singing

39. The Christian faithful who gather together as one to await the Lord's coming are instructed by the Apostle Paul to sing together psalms, hymns, and spiritual songs (cf. Col 3:16). Singing is the sign of the heart's joy (cf. Acts 2:46). Thus Saint Augustine says rightly, "Singing is for one who loves."⁴⁸ There is also the ancient proverb: "One who sings well prays twice."

40. Great importance should therefore be attached to the use of singing in the celebration of the Mass, with due consideration for the culture of the people and abilities of each liturgical assembly. Although it is not always necessary (e.g., in weekday Masses) to sing all the texts that are of themselves meant to be sung, every care should be taken that singing by the ministers and the people is not absent in celebrations that occur on Sundays and on holy days of obligation.
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In the choosing of the parts actually to be sung, however, preference should be given to those that are of greater importance and especially to those to be sung by the priest or the deacon or the lector, with the people responding, or by the priest and people together.⁴⁹

41. All other things being equal, Gregorian chant holds pride of place because it is proper to the Roman Liturgy. Other types of sacred music, in particular polyphony, are in no way excluded, provided that they correspond to the spirit of the liturgical action and that they foster the participation of all the faithful.⁵⁰

Since faithful from different countries come together ever more frequently, it is fitting that they know how to sing together at least some parts of the Ordinary of the Mass in Latin, especially the Creed and the Lord's Prayer, set to the simpler melodies.⁵¹

In Sing To the Lord from the USCCB it says that following.

<http://uscgb.org/liturgy/SingToTheLord.pdf>

Ministers of Liturgical Music

The Choir

28. The Second Vatican Council stated emphatically that choirs must be diligently promoted while ensuring that "the whole body of the faithful may be able to contribute that active participation which is rightly theirs. . . ." ⁴¹ The choir must not minimize the musical participation of the faithful. The congregation commonly sings unison melodies, which are more suitable for generally unrehearsed community singing. This is the primary song of the Liturgy. Choirs and ensembles, on the other hand, comprise persons drawn from the community who possess the requisite musical skills and a commitment to the established schedule of rehearsals and Liturgies. Thus, they are able to enrich the celebration by adding musical elements beyond the capabilities of the congregation alone.

29. Choirs (and ensembles—another form of choir that commonly includes a combination of singers and instrumentalists) exercise their ministry in various ways. An important ministerial role of the choir or ensemble is to sing various parts of the Mass in dialogue or alternation with the congregation. Some parts of the Mass that have the character of a litany, such as the *Kyrie* and the *Agnus Dei*, are clearly intended to be sung in this manner. Other Mass parts may also be sung in dialogue or alternation, especially the *Gloria*, the Creed, and the three processional songs: the Entrance, the Preparation of the Gifts, and Communion. This approach often takes the

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form of a congregational refrain with verses sung by the choir. Choirs may also enrich congregational singing by adding harmonies and descants.

41 SC, no. 114.

30. At times, the choir performs its ministry by singing alone. The choir may draw on the treasury of sacred music, singing compositions by composers of various periods and in various musical styles, as well as music that expresses the faith of the various cultures that enrich the Church. Appropriate times where the choir might commonly sing alone include a prelude before Mass, the Entrance chant, the Preparation of the Gifts, during the Communion procession or after the reception of Communion, and the recessional. Other appropriate examples are given in the section of this document entitled “Music and the Structure of the Mass” (nos. 137-199). The music of the choir must always be appropriate to the Liturgy, either by being a proper liturgical text or by expressing themes appropriate to the Liturgy.

31. When the choir is not exercising its particular role, it joins the congregation in song.

The choir’s role in this case is not to lead congregational singing, but to sing with the congregation, which sings on its own or under the leadership of the organ or other instruments.

32. Choir members, like all liturgical ministers, should exercise their ministry with evident faith and should participate in the entire liturgical celebration, recognizing that they are servants of the Liturgy and members of the gathered assembly.

33. Choir and ensemble members may dress in albs or choir robes, but always in clean, presentable, and modest clothing. Cassock and surplice, being clerical attire, are not recommended as choir vesture.

The Psalmist

34. The psalmist, or “cantor of the psalm,” proclaims the Psalm after the first reading and leads the gathered assembly in singing the refrain.⁴² The psalmist may also, when necessary, 42 LFM, no. 56.

intone the Gospel Acclamation and verse.⁴³ Although this ministry is distinct from the role of the cantor, the two ministries are often entrusted to the same person.

35. Persons designated for the ministry of psalmist should possess “the ability for singing and a facility in correct pronunciation and diction.”⁴⁴ As one who proclaims the Word, the psalmist should be able to proclaim the text of the Psalm with clarity, conviction, and sensitivity to the text, the musical setting, and those who are listening.

36. The psalmist sings the verses of the Responsorial Psalm from the ambo or another suitable place.⁴⁵ The psalmist may dress in an alb or choir robe, but always wears clean, presentable, and modest clothing. Cassock and surplice, being clerical attire, are not recommended as vesture for the psalmist.

The Cantor

37. The cantor is both a singer and a leader of congregational song. Especially when no choir is present, the cantor may sing in alternation or dialogue with the assembly. For example, the cantor may sing the invocations of the *Kyrie*, intone the *Gloria*, lead the short acclamations at the end of the Scripture readings, intone and sing the verse of the Gospel Acclamation, sing the invocations of the Prayer of the Faithful, and lead the singing of the *Agnus Dei*. The cantor may also sing the verses of the psalm or song that accompany the Entrance, Preparation of the Gifts, and Communion. Finally, the cantor may serve as psalmist, leading and proclaiming the verses of the Responsorial Psalm.

38. As a leader of congregational song, the cantor should take part in singing with the entire gathered assembly. In order to promote the singing of the liturgical assembly, the cantor’s

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43 See LFM, no. 56.

44 GIRM, no. 102. See LFM, no. 56.

45 See GIRM, no. 61.

voice should not be heard above the congregation. As a transitional practice, the voice of the cantor might need to be amplified to stimulate and lead congregational singing when this is still weak. However, as the congregation finds its voice and sings with increasing confidence, the cantor's voice should correspondingly recede. At times, it may be appropriate to use a modest gesture that invites participation and clearly indicates when the congregation is to begin, but gestures should be used sparingly and only when genuinely needed.

39. Cantors should lead the assembly from a place where they can be seen by all without drawing attention from the liturgical action. When, however, a congregation is singing very familiar responses, acclamations, or songs that do not include verses for the cantor alone, the cantor need not be visible.

40. The cantor exercises his or her ministry from a conveniently located stand, but not from the ambo.⁴⁶ The cantor may dress in an alb or choir robe, but always in clean, presentable, and modest clothing. Cassock and surplice, being clerical attire, are not recommended as vesture for the cantor.

The Organist and the Other Instrumentalists

41. The primary role of the organist, other instrumentalists, or instrumental ensemble is to lead and sustain the singing of the assembly and of the choir, cantor, and psalmist, without dominating or overpowering them.

42. The many voices of the organ and of instrumental ensembles, with their great range of expression, add varied and colorful dimensions to the song of the assembly, especially with the addition of harmonization.

46 See LFM, no. 33.

43. Those with the requisite talent and training should be encouraged to continue the musical tradition of improvisation. The liturgical action may call for improvisation, for example, when a congregational hymn or choral piece concludes before the ritual action is completed. The art of improvisation requires its own special talent and training. More than mere background sound is called for. When worthy improvisation is not possible, it is recommended that musicians play quality published literature, which is available at all levels of difficulty.

44. There are also times when the organ or other instruments may be played alone, such as a prelude before the Mass, an instrumental piece during the Preparation of the Gifts, a recessional if there is no closing song, or a postlude following a closing song.

The Director of Music Ministries

45. A professional director of music ministries, or music director, provides a major service by working with the bishop or pastor to oversee the planning, coordination, and ministries of the parish or diocesan liturgical music program. The director of music ministries fosters the active participation of the liturgical assembly in singing; coordinates the preparation of music to be sung at various liturgical celebrations; and promotes the ministries of choirs, psalmists, cantors, organists, and all who play instruments that serve the Liturgy. In the present day, many potential directors of music are not of our faith tradition. It is significant as we go forward that directors of music are properly trained to express our faith traditions effectively and with pastoral sensitivity.

46. Since every ministry is rooted in the Sacraments of Initiation, which form the People

of God into “a community of disciples formed by and for the mission of Christ,”⁴⁷ the director of

⁴⁷ USCCB, *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay*

Ecclesial Ministry (CVL) (Washington, DC: USCCB, 2005), 21.

music ministries has a role that “finds its place within the communion of the Church and serves the mission of Christ in the Spirit.”⁴⁸

⁴⁷. Directors of music ministries and other lay ecclesial ministers exercise their role in relation both to the ordained and to the community of the faithful. Directors are collaborators with bishops, priests, and deacons, who exercise a pastoral ministry based on the Sacrament of Holy Orders, which configures them to Christ the Head and consecrates them for a role that is unique and necessary for the communion of the Church.⁴⁹ At the same time, lay ecclesial ministers are members of the lay faithful, “sharing in the common priesthood of all the baptized” and “called to discipleship.”⁵⁰

D. Judging the Qualities of Music for the Liturgy

The Three Judgments: One Evaluation

126. In judging the appropriateness of music for the Liturgy, one will examine its liturgical, pastoral, and musical qualities. Ultimately, however, these three judgments are but aspects of one evaluation, which answers the question: “Is this particular piece of music appropriate for this use in the particular Liturgy?” All three judgments must be considered together, and no individual judgment can be applied in isolation from the other two. This evaluation requires cooperation, consultation, collaboration, and mutual respect among those who are skilled in any of the three judgments, be they pastors, musicians, liturgists, or planners.

The Liturgical Judgment

127. The question asked by this judgment may be stated as follows: Is this composition capable of meeting the structural and textual requirements set forth by the liturgical books for this particular rite?

128. Structural considerations depend on the demands of the rite itself to guide the choice of parts to be sung, taking into account the principle of progressive solemnity (see nos. 110ff. in this document). A certain balance among the various elements of the Liturgy should be sought, so that less important elements do not overshadow more important ones. Textual elements include the ability of a musical setting to support the liturgical text and to convey meaning faithful to the teaching of the Church.

129. A brief introduction to the aspects of music and the various liturgical rites is provided below in nos. 137ff. Pastoral musicians should develop a working familiarity with the requirements of each rite through a study of the liturgical books themselves.

The Pastoral Judgment

130. The pastoral judgment takes into consideration the actual community gathered to celebrate in a particular place at a particular time. Does a musical composition promote the sanctification of the members of the liturgical assembly by drawing them closer to the holy mysteries being celebrated? Does it strengthen their formation in faith by opening their hearts to the mystery being celebrated on this occasion or in this season? Is it capable of expressing the faith that God has planted in their hearts and summoned them to celebrate?

131. In the dioceses of the United States of America today, liturgical assemblies are composed of people of many different nations. Such peoples often “have their own musical

tradition, and this plays a great part in their religious and social life. For this reason their music should be held in proper esteem and a suitable place is to be given to it, not only in forming their religious sense but also in adapting worship to their native genius. . . .”¹⁰³

132. Other factors—such as the age, culture, language, and education of a given liturgical assembly—must also be considered. Particular musical forms and the choice of individual compositions for congregational participation will often depend on those ways in which a particular group finds it easiest to join their hearts and minds to the liturgical action. Similarly, the musical experience of a given liturgical assembly is to be carefully considered, lest forms of musical expression that are alien to their way of worshiping be introduced precipitously. On the other hand, one should never underestimate the ability of persons of all ages, cultures, languages, and levels of education to learn something new and to understand things that are properly and thoroughly introduced.

103 SC, no. 119.

133. The pastoral question, finally, is always the same: Will this composition draw this particular people closer to the mystery of Christ, which is at the heart of this liturgical celebration?

The Musical Judgment

134. The musical judgment asks whether this composition has the necessary aesthetic qualities that can bear the weight of the mysteries celebrated in the Liturgy. It asks the question: Is this composition technically, aesthetically, and expressively worthy?

135. This judgment requires musical competence. Only artistically sound music will be effective and endure over time. To admit to the Liturgy the cheap, the trite, or the musical cliché often found in secular popular songs is to cheapen the Liturgy, to expose it to ridicule, and to invite failure.

136. Sufficiency of artistic expression, however, is not the same as musical style, for “the Church has not adopted any particular style of art as her own. She has admitted styles from every period, in keeping with the natural characteristics and conditions of peoples and the needs of the various rites.”¹⁰⁴ Thus, in recent times, the Church has consistently recognized and freely welcomed the use of various styles of music as an aid to liturgical worship.